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A

S E R M O N,

PREACHED AT

SALTERS-HALL, April 15th, 1791.

By THOMAS RUTLEDGE, A. M.

The following is a list of the
recommended

S. E. R. M. O. N.

PRESENTED AT

Salisbury Hall, April 15th, 1791.

THE CORRESPONDENT BOARD IN LONDON
SOCIETY IN SCOTLAND



PROBATIONARY KNOWLEDGE

BY THOMAS RUTLEDGE, A.M.

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L O N D O N

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T O

THE RIGHT HONOURABLE
GEORGE, Earl of *Glasgow*.

MY LORD,

THE great attention your Lordship has paid to one of the most excellent and extensive institutions in the world,—that for the Propagation of Christian Knowledge in the Highlands and Islands of Scotland, which, on various occasions, you have generously supported by your presence and munificence, must be gratefully acknowledged by all who have a real regard for the interest of religion and virtue.—Your condescending to take the Chair, in the character of Premier Steward, and preside at our last anniversary Meeting, in the much regretted absence of our noble

and worthy President, the *Earl of Kinnoul*, who was prevented by indisposition from being in his place, was highly acceptable, and gave particular pleasure to the numerous, and very respectable, company then present.

As your Lordship was pleased to approve of the Sermon that day preached for the benefit of the Society, by seconding the motion for its publication, and, at the same time, to permit me to dedicate it to your Lordship, I have availed myself of the honour done me; and now humbly beg leave to present it, such as it is, for your Lordship's perusal.—And if it shall still be so happy as to meet with your approbation,—if it can be of the smallest advantage to the excellent Charity therein recommended,—and of any service to the cause of “pure and undefiled religion, which is to visit the fatherless and widows in their affliction, and to keep unspotted from the world,” I shall esteem all my labour and pains amply compensated.

That

That the laudable example of charity and beneficence, which so young a Nobleman, as the *Earl of Glasgow*, has set, may be followed by his Peers, and all who possess the honours and riches of this world;—and that your Lordship's pious and charitable labours, of love may not only be rewarded with health and long life, with the increasing virtues, honours, and prosperity of your illustrious Family, but also with immortal glory and endless felicity in the world to come, is the sincere wish and earnest prayer of,

MY LORD,

Your Lordship's most humble,

and devoted Servant,

THOMAS RUTLEDGE.

PRINCE'S SQUARE,

May 24, 1791.

That the valuable example of charity and
hospitality, which is young a Nobility as
the Duke of Devonshire, has so many followed
in his path, and who possess the honors
and riches of this world;—and that your
Lordship's pious and charitable labors of
love may not only be rewarded with health
and long life, with the increasing wisdom,
honour, and glory of your mind, but also
with the joys and endless felicity in the
world to come, is the fervent prayer of
your humble servant.



Yours humble servant

THOMAS RUTLEDGE

A

S E R M O N, &c.

I. TIM. VI. 17, 18, 19.

CHARGE THEM THAT ARE RICH IN THIS WORLD, THAT THEY BE NOT HIGH-MINDED, NOR TRUST IN UNCERTAIN RICHES, BUT IN THE LIVING GOD, WHO GIVETH US RICHLY ALL THINGS TO ENJOY:—THAT THEY DO GOOD; THAT THEY BE RICH IN GOOD WORKS, READY TO DISTRIBUTE, WILLING TO COMMUNICATE;—LAYING UP IN STORE FOR THEMSELVES A GOOD FOUNDATION AGAINST THE TIME TO COME, THAT THEY MAY LAY HOLD ON ETERNAL LIFE.

IN all religious assemblies, convened for pious ends and useful purposes, the doctrines there preached should be such as are most suitable to the auditory, and most likely to answer the design of their meeting. This seemed to be the opinion and the practice of the great Apostle of the Gentiles, whom we

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find

find combating the superstitions of the learned Athenians with the inscription on their altar, and the sayings of their own poets*. When before Felix, a most unjust and intemperate Judge, he preached on righteousness, and temperance, and the judgment to come †.— And when Timotheus, his beloved son in the faith, is to preach before the rich and opulent, he furnisheth him with the general heads of his Sermon, which consists in warning them against the sins to which they are more particularly exposed than others; and in exhorting them to the performance of those duties which are especially incumbent upon them.

Having been appointed to preach the Anniversary Sermon for the benefit of one of the most useful, the most extensive, and I may venture to assert, the best conducted Charities in the world, I have chosen this Charge which St. Paul gave to Timothy, as the ground of our present meditations; judging it no improper subject before an Assembly of wealthy Citizens, many of whom, to their great honour and reputation, have acquired ample fortunes by their honest industry and laudable œco-

* Acts, xvii. 23. 28.

† Acts, xxiv. 25.

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mony ; and are always ready to communicate thereof, with cheerfulness, unto others.

Doubtless there are some present who cannot be classed among the rich and the wealthy, but who have hearts equally expanded, and desires no less ardent to promote the cause of God and Religion, with the interest and happiness of their fellow-creatures, though not equally powerful. Let such remember that the supreme Lord of heaven and earth exacts no more of his servants, than he enables them to perform ; and makes them accountable only for the talents intrusted to their care. Two mites from a cheerful giver, are as acceptable in the sight of heaven, as the large and splendid offerings of the great and wealthy.

In the words of our text we have—FIRST, Timothy's duty, as a minister of the gospel, pointed out unto him, namely, " to charge."—SECONDLY, the persons whom he is to charge, viz. " them that are rich in this world."—THIRDLY, we have the particulars of the charge, which are, " not to be high-minded, nor trust in uncertain riches ; but in the living God, who giveth us richly all things to enjoy : " And then we have an *exhortation*

to imitate God in his bounty and liberality, by doing good, by communicating to the necessities of our poorer brethren, copiously, readily, and without grudging; from this consideration, That what is thus given is not lost; but, like the scattering of seed, is laid out for a harvest of increase; and laid up in store for our benefit “against the time to come.”

I. We have Timothy's duty, as a minister of the gospel, pointed out in the words of the text.—He is to “charge them that are rich in this world.”—He doth not say, Flatter the great, fawn upon the rich and powerful, humour and please them. No; that would have been below the dignity, and against the honour of his office: but he giveth him the same power towards them, which he useth towards him, “Charge them that are rich;—these things command and teach.”—The Ministers of the New Testament are, no doubt, the servants of the Church, as the Priests and Levites under the Law were, who “served the Lord and his people Israel*.” The Apostles looked upon themselves in that light, as one of them thus declareth, “Ourselves your servants for Jesus' sake †.”—Yea the Son of God

* 2. Chron. xxxv. 3.

† 2. Cor. iv. 5.

himself,

himself, whom angels and archangels worship and adore, “ took upon him the form of a servant * ;” and “ came not to be ministered unto, but to minister † .”—Servants we then are, and ought with lowliness, with meekness and condescension, to stoop to men of the meanest rank, in order to advance their true and lasting happiness. But we are servants to men’s *souls*, not to their *wills* ; much less to their sinful passions : such servants as must give an account to a higher Lord, who gave us authority and power, as well as ministry and service : therefore, in delivering his message, we must not be so much the servants of men as to mutilate, or withhold, any part of our commission, or make his Holy Spirit bend to the wills, and comply with the lusts, of the unregenerate.

There is a strength and energy, as well as majesty, in the word of God, when accompanied with the Divine Spirit, which no earthly power, wealth, or greatness, can withstand. It is able to break the rocks asunder, to tear up the cedars, and to pull down the strongest holds of sin in the human heart.—It can silence the most self-conceited Pharisee, make a Felix

* Philip. ii. 7.

† Matt. xx. 28.

tremble,

tremble, and strike an Herod with awe. It can fling a stone into the conscience of the stoutest sinner, causing it to fall, like Goliath, to the ground. It can so alarm a man with the terrors of the law, and a fear of divine wrath, as to make him go weeping and mourning, as in sackcloth and ashes, all his life long.

II. Having briefly considered it as Timothy's duty, and as the duty of every minister of the gospel, to charge and exhort all men in general,—I shall proceed to consider that class of men particularly mentioned in the text—
“ Charge them that are rich in this world.”

Here the Apostle doth not condemn, nor even censure, men for being rich; nor doth he forbid them to acquire opulence by every honest and lawful mean; as if christian perfection consisted in a voluntary poverty. The wo denounced against the rich, extends to those only who trust in riches; who “ make gold their hope, and say to the fine gold, Thou art my confidence;” who receive all their consolation in this world, and, like the young man in the Gospel, are unwilling to give up their great riches for the sake of following Christ.

That

That a man may be rich and good, is by no means inconsistent, though it but too seldom happens. Wealth and power are the gifts of God; and great blessings, when used aright. God hath had in his church a rich Abraham, as well as a poor Lazarus. And it hath often pleased Infinite Wisdom, in times of persecution and danger, to raise up a Joseph of Arimathea, a Sergius Paulus, and a Pudens, to cherish and assist his saints. We read of Christ's servants and followers in the family of Narcissus, who in the days of Claudius Cæsar was said to be worth ten millions of pounds sterling: yea, even in Cæsar's household, where it was least to be expected, saints were found. Therefore, in place of devoting ourselves to wilful poverty, we are to endeavour by care and industry to increase our wealth and outward estate. At the same time, whether in penury or plenty, we must learn to be content; and not resolve and determine that at all events we *will* be rich. — For obtaining celestial riches we may resolve to do all things, and to suffer all things: but in acquiring the perishing treasures of this world, which are not in themselves absolutely good, nor a great share of them really necessary.

fary to man's happiness, we are not to waste our time and talents, lest we should finally have reason to complain, in bitterness of soul, that we have spent our strength for nought. Cyrus told Cræsus, that he was more rich in possessing the hearts of his people, than in his exchequer *. And many are richer in a small and narrow estate, with the blessing of God, than others with the greatest affluence and splendour. As a man may be rich in bonds who hath but little ready money in his hand, so a Christian may be rich in sure and precious promises, who is but poor in his earthly possessions. But when God is pleased to give riches, as the reward of our honest industry, we may enjoy them with a safe conscience, so long as we are careful to honour him therewith, and while they prove not a snare unto our souls, by withdrawing our heart and affections from heaven, and the things that are above.

What portion of wealth constitutes a *rich man*, is hard to determine. We read of the vast riches of Cræsus, of Narcissus, of Lentulus and others; of the shameful prodigality of Cleopatra, who dissolved and drank in one

* Xenophon. Cyropæd. lib. viii.

draught

draught, a pearl worth upwards of seventy-eight thousand pounds; of Lollia Paulina also, whose ornaments cost three hundred thousand pounds and upwards; and of Publius Clodius, who dwelt in a house which cost him more than one hundred and fourteen thousand.—But there is no given quantity that entitles a person to the denomination of a *rich man*. According to the Apostle, he is certainly rich who hath sufficient for his calling, who hath plenty to support himself and family in that sphere of life in which it hath pleased Providence to place him, with what is necessary, decent, and liberal; and when his estate, or income, is fully adequate to his expences, and equal to his desires.

But let a man's riches be ever so great, and his treasures ever so abundant, yet they can only enrich him during the few years of his earthly existence. "His glory shall not descend after him*," into the dark cells of corruption; but naked as he came into the world, so must he go out of it. He can carry nothing hence: nor shall his house or lands know him any more for ever.—All the

* Psal. xlix. 17.

distinction that riches make among men, is only during the little time they are passing across the isthmus of mortality: when that is over, they are all alike; and there is no difference betwixt the ashes of a Dives and those of a Lazarus.

And to convince us that there is no real intrinsic worth in worldly riches, they are given to the wicked as well as to the righteous. A Nabal and a Doeg may possess them as frequently as an Abraham and a David. Nay, the most base and infamous of mankind have often the largest portion. Yet he who hath them in the greatest abundance cannot say, That they have made him a perfectly happy man.—Besides, this world's wealth is very limited in its use; like a candle, it is necessary in the night, but useless in the day.

Since then it is certain that a man's riches will not follow him into the other world, and as certain that his works will, surely it would be our true wisdom to labour more assiduously for those durable riches, of which death cannot rob us, and which will follow us beyond the grave. We should strive with all our might
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to make "the fear of the Lord our treasure," to be "rich towards God;" to "lay up treasure in heaven," and to buy of Christ "gold tried in the fire, that we may be rich; and white raiment, that we may be clothed." These riches being from heaven are returnable thither; and will there pass current for celestial merchandise.—To be rich in faith, in wisdom and knowledge, will be of singular service unto us when the world hath forsaken us. Graces, like the fiery chariot of Elijah, are the vehicles which translate Believers into the kingdom of glory. They are the durable riches which neither "moth nor rust doth corrupt, nor thieves steal away." And yet, notwithstanding their immense value and permanent duration, how slothful and negligent are the generality of men in acquiring them! —By our words we give the preference to the celestial treasures: but does our practice agree with our profession? Are we more vigilant and active to possess the heavenly, than the earthly riches? Or are we but equally so?—Would to God we were even equally anxious to gain the one as the other!—You will see no man sit still, and look drowsy, when riches are about to fall into his mouth. No; he

riseth early, sitteth up late, and eateth the bread of carefulness :—he presses on,—he sweats,—he toils day and night,—spends his time,—employs his talents,—exhausts his strength,—and runs every risk to accumulate wealth, whilst he flies through fire and water to escape from poverty !—But as for the durable riches of eternity, for which Christ exhorts us to labour and strive ; and for which Solomon bids us search and dig as for hid treasures, how few are there who, by the measure of their diligence, evidence the truth of their profession !—Alas ! my brethren, too many are to be found willing to sell heaven for earth, and their God for gold ; to worship and caress the mammon of unrighteousness, whilst they leave grace and glory, holiness and peace, Christ and salvation, undervalued, neglected, and despised ! Beware, Christians, beware of this dreadful infatuation, and consider the things that belong unto your peace, ere they be for ever hid from your eyes. Seek to obtain a kingdom that cannot be shaken, and a city that hath foundations. Empires and crowns may fall ; such storms may arise as will tear up the cedars of Lebanon, and break in pieces the oaks of Bashan ; as will level
 stately

stately towers and gorgeous palaces with the dust. Treasures of darkness, and the hidden riches of secret places, may be searched out and carried away; but the Righteous shall never be moved, nor shall he be afraid of evil tidings: for "the name of the Lord is to him a strong tower*," in which he shall be kept safe, and in perfect peace. No enemy shall dare to approach his fortress, or molest his tranquillity; "for the Lord Jehoyah, in whom is everlasting strength †," is his shield, his guardian, and his defence.

Having said so much concerning the *Subjects* of the Apostle's Charge to Timothy, we shall next proceed,

III. To consider the *Particulars* of that Charge; the first of which is, "That they be not high-minded."—This implies, that there is something in riches, when joined with our natural corruption, which hath a tendency to elevate a man's mind above its proper region.—The Jewish Legislator, aware of this, particularly cautions the people of Israel to be upon their guard against the deceitfulness of riches. "Beware," saith he, "lest when thou hast eaten and art full, and hast built goodly

* Prov. xviii. 10.

† Isa. xxvi. 4.

houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God*." Indeed, nothing is more common than for men, basking in the sun-shine of prosperity, to forget both God and themselves. Although their riches can add nothing to their dignity of mind, neither bring them nearer to heaven, nor keep them farther from hell, yet they think more of themselves on their account; they walk more stately, look with more scorn and disdain on others, and keep at a greater distance from them, as unfit for their society. From their appearance and behaviour you would imagine that such persons were not only richer, but really a superior order of beings.—Put money into a bag, whether of silk, of leather, or canvas, and the bag still remains the same; but put money into a man's heart, and he is quite changed. From nothing he becomes a man of consequence; he is great in his own eyes, and lofty in his own thoughts; he sees things through a medium very different from that in which he formerly beheld them; and as he rises in self-estimation,

* Deut. viii. 12, 13, 14.

so he views others in a meaner and more despicable light.

But why should this be the case? After all he is still but a man; and perhaps a worse man than before. What reason can a rich man have to be high-minded? for, as already hinted, riches cannot ennoble a man's mind, or put any real value upon him which he had not before. Righteousness, being of celestial origin, can raise and exalt; but mere earthly things rather depress than elevate the soul: and a poor Believer may be richer in the possession of one gospel-promise, and happier with one text of Scripture laid up in his heart, than a Nabal, or a Doeg, with flocks and herds upon a thousand hills.

Besides, rich men are only *Stewards* of what they possess, and must be accountable for the use they make of it: wherefore, then, should they be high-minded?—"The earth is the Lord's, and the fulness thereof." He is the supreme Proprietor: we are all but tenants at will, and treasurers unto him; therefore, whatever we receive from him, is to be laid out for his service and honour, not for our sinful purposes.—If God hath made

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men rich, and placed them in exalted stations, they ought to think that he hath already done enough for them in that respect, and, consequently, should be the most humble and lowly in their own eyes. Humility is not only an ornament, but a protection against many temptations. Humility is also conducive to fruitfulness, and fruitfulness to humility. The more loaded with fruit the branches of a tree are, the more they will bend and hang downward.—Yea, the Lord Jesus Christ, who possessed all the treasures of wisdom and knowledge, of grace and glory, proposed himself as an example unto us in nothing more than in meekness and humility. And what comparison is there between the richest man on earth and the Sovereign of all worlds?—When the eternal Son of the Highest, “who thought it no robbery to be equal with God*,” humbled and emptied himself, and became a man of no reputation, poor, despised and rejected of men, what is there, what can there be, in frail, sinful dust and ashes, to make a man proud?

Add to all this, That rich men walk amidst more dangers, and are exposed to more

* Philip. ii. 6.

temptations

temptations and snares than other men. Riches are the materials which excite and foment lust; which invite to sinful pleasures; which beget love for the world, self-importance, and contempt of others. As a full diet requires more strength of nature to digest it, so a large estate requires a superior degree of wisdom and grace to order it aright. A rich man hath therefore great need to be cautious: and the brisker the gales of prosperity, the fewer sails should he hoist, lest he run upon some of the many rocks and shelves that surround him.—The more opulence God bestows upon a man, the more work he gives him to do; and yet, we commonly see pride and idleness go together. What a pity it is, especially in Christians, whose work and profession, above all others, will not suffer them to be slothful and vain-glorious!

But wherefore should I, or any man, despise, or overlook, a poor brother for a little difference in our worldly substance? Are we not all from the same stock? And have not we all the same Lord, the same faith and hope, with the same common salvation? One sun enlightens the rich and poor; one air refreshes
D both;

both; one blood hath redeemed both; and one heaven will receive both.—If we are therefore alike in so many respects, why should riches alone make such a distinction?—Why should I disdain one on earth, whom God will perhaps exalt above me in heaven?—If he has less of the world, he has possibly more of Christ. Does it then become me to treat with contempt a poor brother, for whom the Son of God shed his blood, whom he now adorns with his graces, and inhabits by his spirit? No, verily.—Thus we see that a rich man hath no reason to be high-minded because of his riches.

But if he once comes to value himself on their account, he will still go farther; and at length come to make them his Idol and his Trust.—To prevent this, Timothy must give rich men a second charge, namely, “that they trust not in uncertain riches.” That such men are apt to put confidence in their wealth, is manifest from the conduct of the Edomite, who “made not God his strength, but trusted in the abundance of his riches*.” Solomon tells us, that “the rich

* Psalm lii. 7.

man's wealth is his strong city, and as an high wall in his own conceit *." The fool, in the Gospel, promised himself much ease, with many years to eat, to drink, and be merry: and all from a confidence in his riches. Yea, how many are to be seen daily, who take a licence from their opulence to commit acts of violence and oppression; to indulge themselves in cruelty, luxury, and profanity; leaning upon their wickedness, while they fall from God! — And all this, because they think their riches will prove their advocate, and varnish over their crimes.

What wise man, what person endowed with reflection, would put his trust in things that have no stability nor permanency in them? "for riches certainly make themselves wings, they fly away as an eagle towards heaven †." Now we have them; but next moment they are gone! All things on earth are subject to vicissitudes. Like Bellisarius, we may command the one day, and be a poor beggar the next. Riches are no more stable and permanent than the leaves of a tree; beautiful and

* Prov. xviii. 11.

† Prov. xxiii. 5.

verdant for a season ; but when wintry blasts arise, they fall off and are withered.

Nor are riches less deceitful in their *promises* and *pretences* than uncertain in their duration. They promise great happiness, but often bring little or none : and in cases of the greatest extremity are of no service whatever. — What would the rich man, whose lungs are wasted away, whose liver is dried up, who is racked and tormented with the stone, give to be eased and cured of those dreadful maladies ? If the stones of the stately mansion he inhabits were diamonds, he would part with them all to be delivered from danger and pain. When death comes to command us hence, what crowns or kingdoms can ransom us from his power ?—When conscience stings and pierces our souls, when the arrows of the Almighty stick fast in us, and we are hastening to his dread tribunal, to receive our final doom, is it then in the power of wealth to deliver ? No. We are then convinced of its vanity and inability to help, to relieve, and render us happy. Yea, even now, many men's riches, like Israel's quails, promise meat, but bring a curse. They are like

like Belshazzar's feast, luxuries upon the table, with a hand-writing upon the wall. The enjoyments they furnish are often like queen Esther's banquet unto Haman, dainties sweet to the taste, but followed by death. Little reason indeed have men to trust in such false and uncertain things, which not only lie and deceive, but, like a broken reed, run into the hand of him that leaneth thereon, and are "kept for the owners thereof unto their hurt *."

If worldly riches are really of so small value in themselves, and can give so little happiness to their possessors; how foolish are men to labour for that which satisfieth not, and spend the precious time given them for acquiring the treasures of eternity, in pursuing after that which they may never attain, or if attained, will vanish in the using!

That men may know where true felicity is to be found, the Apostle, in the next part of his charge, enjoins them, in place of trusting in uncertain riches, to "trust in the living God, who giveth us richly all things to

* Eccles. v. 13.

enjoy."

enjoy."—Yes, my brethren, it is God, and He only, who can replenish the soul with every good thing: He alone can help and comfort us in our extremities: He only is the *Faithful* and the *True*, the *Highb* and the *Holy One*, whose "promises are all yea, and amen*;" and therefore the sole object of our trust and confidence. There is no attribute of the Godhead on which the soul may not rely. If we trust to his *Eternity*, we shall find him the never-failing Rock of ages.—If we depend on his *Omnipotence*, he will suffer nothing to befall us that will hurt our true interest.—If we trust to his *Omniscience*, our hearts will be perfectly at ease, being persuaded that he is thoroughly acquainted with our wants, and knows exactly every thing of which we are in need.—And if we confide in his *Wisdom*, we may rest satisfied that all things shall verily be well.—If we fail not on our part, but endeavour, in the use of the means which he hath appointed, to do our duty, we may rely on his blessing as to the event. He is not only the "living God," but the very fountain of life to all who place their confidence in him.—Whatever is good and desirable, on earth, is

* 2 Cor. i. 20.

comprehended in the word *Life*. But riches can neither give life, nor preserve it when given, nor restore it when taken away. If a man's life depended on the abundance of what he possesses, there would not be a poor man in the world. Riches perish; yea, they often make their owners perish: but God lives, and makes us live also. And if we possess him, we have and hold all things by the surest tenure.—Thieves may steal away our gold and rob us of our wealth, but who can deprive us of our God?—Were a man in possession of all the gold and gems in the world, he would be a wretch, poor, pitiable, and undone, without God, whose blessing alone maketh truly rich. It is the work of the Sovereign Benefactor to supply us with all the necessities and comforts of life; but when we make riches the object of our trust, we place them on his throne, and transfer his work and office unto them.—“Every good and perfect gift cometh down from the Father of Lights*,” but riches can give nothing. They may, indeed, buy; but so much of them must be given away in proportion to the value of the thing we purchase: whereas, having once got God for

* James, i. 17.

our portion, we shall never have occasion to exchange him for any thing else ; for in possessing him we possess all things. What is most needful to support us in life, cannot be gotten for gold, nor purchased with the finest silver. All the money in the world cannot buy one mouthful of air, nor one ray of light, if God withholds it. Without him we are nothing, and have nothing ; but with him, “ all things are *ours* ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are *ours* : for *we* are Christ’s, and Christ is God’s*.” Being thus divinely enriched, we shall be able to say, “ I have all, I abound, I am full †.”

Nor doth God only give, but he giveth “ richly all things ;” so richly, that the poorest man in the world is unable to number the many and great mercies he receives from his bountiful hand. The earth he treads is a mercy ; the sun that enlightens his path is a mercy ; the air he breathes is a mercy ; the bread he eats, the water he drinks, the raiment that covers him, are all mercies ; yea, the

* 1 Cor. iii. 21, 22, 23.

† Philip. iv. 18.

pity, the sympathy and relief he receives from others are mercies. But for the poor of this world to be rich in faith, and heirs of an eternal kingdom,—to have the same Saviour, the same divine Comforter, the same hope and salvation ;—for a helpless, a destitute Lazarus to have the peaceful bosom of a rich Abraham to repose in, when all his toils, his pains and sorrows are ended, is mercy unspeakable!—This being the case, can the poorest saint on earth deny God the praise of being rich in mercy ?—Did we but seriously consider what we enjoy, and compare it with what we deserve, we should find no room for murmuring and discontent. And if we would examine into the principal causes of our poverty, we should find that our own idleness, imprudence, and want of foresight were none of the smallest. Were we more diligent, more provident, and our hearts more enlarged towards God in gratitude, his hand, and the bowels of others, would be more open and enlarged to supply our wants, and administer to our necessities.

But God not only “ giveth us richly all things,” but he also giveth us a heart to

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enjoy them. Without this they would afford us no pleasure nor satisfaction. For, although the world could give the possession, yet it can by no means give the fruition. It is the blessing of heaven alone that enricheth without sorrow:—it is the fear of the Lord that taketh off the anxiety attending great riches :—that enables us to enjoy the fruit of our labours :—that maketh us to eat and drink before him with a glad heart and a cheerful countenance, knowing, that “the joy of the Lord is our strength*.” Without a sense of God’s favour, without the divine blessing, all the wealth, all the treasures on earth can give us no real delight, nor satisfying enjoyment.

Nor are the rich “in this world” only forbid to be high-minded, and to trust in uncertain riches, but they are also commanded to imitate the Father of mercies in his acts of kindness and beneficence. “Charge them that are rich in this world,—that they do good, that they be rich in good works.”—He who is infinite in wisdom, and hath a right to dispose of all things according to his pleasure, hath not given us riches solely for our own benefit, but

* Neh. viii. 10.

likewise

likewise for the benefit of others. Our waters were not given for us alone to drink, but also to be dispersed abroad for the refreshing of our indigent brethren.

“*Good works*,” taken in a large and comprehensive sense, may signify All the actions of a renewed soul, which, by divine aid, he is enabled to perform in conformity to the laws of God.—Or, taking *good works* in a more limited and restricted sense, they signify Acts of mercy, of charity, and beneficence.—Thus Tabitha is said to have been “full of good works, and alms deeds*.” The words of our text, taken in this restricted sense, may serve for a *direction* to rich men, respecting the proper use of their riches; which they are to employ in doing good to their fellow-servants in inferior stations. Man was not made for himself alone, but to glorify God and serve his generation: and when his Creator furnisheth him with materials and means for promoting the publick good, he expects that they should be used accordingly. Rich men have their wealth, as the sun hath his light, and the fire its heat, to communicate unto others.

* Acts, ix. 36.

Money in a miser's chest is just as useless as in the bowels of the earth, or the bottom of the sea; for all the good it doth is only while it is in circulation, and passing from one hand unto another.

It therefore behoves "them that are rich in this world," to be rich in good works.—By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.—Doubtless it was in the power of the supreme Lord to have enriched all men alike, had it seemed meet unto him. But, on the contrary, he hath positively assured us, that "the poor shall never cease out of the land*," so that the rich may constantly have an opportunity of imitating God in his kindness and liberality, and the divine Saviour of the world in his compassion and sympathy.—"The rich and the poor meet together, the Lord is the maker of them all†." By nature we are all kindred, sprung from the same root, and closely connected with one another; but in relation to God every man is poor and needy, and must still be in a begging situa-

* Deut. xv. 11.

† Prov. xxii. 2.

tion. And it must greatly embolden us to go unto a throne of grace for a supply to all our wants, when we can hold such language as this, 'Lord, thou knowest that my heart and hand are open to the widow, the fatherless, and those that have none to help; let thine also be open unto me. I, who am evil, am enabled to give good things unto others; and I trust in thy gracious promise, that thou wilt much more give of thy good things to me, and also to all those who sincerely ask them.'

As to the *manner* in which we are to perform these *good works*, the Apostle hath given us special directions. He enjoins "them that are rich in this world to be rich in good works." And I can see nothing to hinder a man rich in estate to be charitable and liberal, unless he is governed by the vilest and most sordid of passions. As there is a decent and becoming expense, that a man may lay out on himself and family, so is there in his deeds of charity and mercy. The widow's two mites would not have been an alms, but a mockery, and an insult, had they come from the hand of a rich man.—But whatever good we do,

5

must

must be done *readily*, not of necessity and constraint, but willingly; and proceed from a principle of piety towards God, of love to Christ, and benevolence to our brethren of mankind, attended with wisdom and discernment when to do a good action to the best advantage, and to the benefit of as many as possible.

And for encouraging us to honour God with our substance, and comply with the charge given in the text, the Apostle assures us, That whatever is thus laid out, will be the most sure and abiding part of our riches. "Laying up in store for *yourselves* a good foundation against the time to come."

This readiness to distribute, this willingness to communicate, to the wants and necessities of others, is "a scattering which tendeth to increase." No duty whatever hath larger promises made unto it than charity. For this thing, saith the inspired oracles, "The Lord thy God shall bless thee in all that thou doest *." "He hath dispersed and given to the poor," therefore, "his horn shall be exalted with honour †. The liberal soul shall

* Deut. xv. 18.

† Psal. cxii. 9.

be made fat: and he that watereth shall be watered also himself*.” Yea, “God who is able *will* make all grace abound towards him †.” His present tranquillity shall be extended; his services accepted, and finally rewarded with an incorruptible inheritance in the heavenly Canaan.—Thus good works are bills of exchange which transfer our property into another country. What we spend in instructing the ignorant, in feeding the hungry and clothing the naked, is laid up in the bank of heaven, from which, when it will be of the greatest advantage unto us, we shall receive it with accumulated interest. What is there deposited is laid up as sure, and as unmoveable as the foundations of the everlasting hills, and can never be lost, nor long remain unclaimed.

This consideration, That what is thus laid up is for our own sole use and benefit, should have great influence upon us; “Laying up for *yourselves*,” saith the Apostle. Men commonly lay up for others: their children, their heirs, and executors come to possess all at last. But works of charity and compassion

* Prov. xi. 25.

† 2. Cor. ix. 8.

are done for a man's self : he hath the comfort of them here, and the reward hereafter.

But observe, my brethren, That the *foundation* which we are said to lay with our riches, is not a foundation by way of *merit* towards God, but by way of *evidence* in respect of ourselves, as testimonies of our peace and reconciliation with God, and of our interest in the covenant of grace.—This foundation is not so much for the present, as for “ the time to come ;” not so much for this life, as for the life which is eternal, and for that unalterable state which is beyond death and the grave, where none of our earthly glory shall follow us. All terrestrial enjoyments cease with the present life ; all worldly honours leave us at the gates of the house appointed for all living ; but good works will follow a man to heaven, and there enrich him through eternal ages. When the last general conflagration shall melt and destroy all the gold and riches in the world, our works of faith and labours of love will abide the fiery trial, will come up “ for a memorial before the Lord,” and by him be kept “ in everlasting remembrance.”

But

But should you ask, Who are the proper objects whereon to exercise the works of charity and mercy? I would briefly answer, All men, who require our help and assistance; especially our countrymen and fellow-subjects, our kindred, our friends and acquaintances, and particularly such of them as "are of the household of faith;" for we ought above all things to pour our ointment on the feet of Christ.—Strangers also, and persons destitute of the means of knowledge and subsistence; and even enemies themselves: for it is a Gospel precept, "If thine enemy hunger, feed him; if he thirst, give him drink *." In fine, all who are in misery and distress, and to whom we may in any respect be serviceable, are, and ought to be, the objects of our charity and compassion.

Here I cannot omit taking notice, how well the noble Institution, for the benefit of which we are this day assembled, is calculated to answer the great ends of Charity and Beneficence.—In contributing to its support, you are complying with the Apostle's Charge in

* Rom. xii. 20.

the text, and doing good in an eminent degree. You are extending the knowledge of "the true God, and Jesus Christ whom he hath sent," unto the most distant corners of our land.—You are diffusing the glad tidings of salvation, through a Redeemer, among a people who have had but few opportunities of hearing the Gospel's joyful sound, and of having the word of life preached unto them in its native purity and simplicity, unsophisticated by dangerous errors, foolish superstitions, and gross absurdities.—You are liberating the minds of men from the worst of chains, and the most galling fetters, and bringing them into that liberty wherewith Christ hath made his followers free; causing light and life, joy and happiness, to shine upon souls hitherto in darkness, and in the region and shadow of spiritual death.

In supporting this excellent Charity, you are doing service to the most *hopeful* part of mankind; I mean the young and rising generation, whom you are making useful citizens of the world, a comfort to their friends, and a real advantage to the state; instead of being a burthen to society, a grief to their re-

lations, and a disgrace to their country.—It is a fact well known, That many of those little Highlanders, who were accustomed to run on the heath-covered mountains, rude as a wild ass's colt, from the instruction they have received in the schools of this Society, are now persons of the most respectable character, and making a distinguished figure both at home and abroad.

In advancing the interest of this Society you are also comforting the afflicted, and relieving the distressed, some of whom have the strongest claim upon your kindness. For among the helpless children, trained up to knowledge and usefulness, by this charitable Institution, are doubtless some whose fathers, or near relations, have bled in the service of their country, and bravely fallen in defence of our religion, our lives, our laws, and liberties.

Every Briton, who hath read the annals of his country, knows how famed for enduring the most painful toils, and how renowned for valour, those hardy sons of the North are.—Contented with little; intrepid, and emulous

of glory, they are resolute to conquer or die in defence of their sovereign, and the land of their nativity. But, alas! how inadequately have their services been requited:—Their widows left to starve through want, and their children to perish for lack of knowledge!

In order to make the condition of those distant, and too much neglected, people somewhat more comfortable, and themselves more useful in the world, this Society was formed, in the beginning of the present century, and soon after incorporated by Royal Charter*. And although its benign influence doth not extend to the temporal support of the widow and the fatherless, yet to them it is of the greatest utility in bringing up their youth in religious knowledge, in useful learning, in agriculture, and mechanical employments, by which they are enabled to live, and bring up families, with comfort to themselves, and advantage to the kingdom at large.—By the blessing of Heaven, from a small beginning, this Society hath grown and increased into a great multitude. Much good hath it done

* In the year 1709.

amongst

amongst the once barbarous, and even now but rude, inhabitants of the northern parts of this Island; and much still remains to be done.—Many dark minds hath it enlightened; and, we trust, many souls “dead in trespasses and sins,” hath it been the means of quickening and animating with spiritual life.—Many dangerous errors hath it corrected;—many absurd, ridiculous, and impious superstitions hath it combated and overcome;—and yet the light of the Gospel hath not arrived at its meridian brightness in these corners of the kingdom. Nevertheless, we have the pleasing prospect before us that it is advancing nearer and nearer to the perfect day.

In regard to the present state of this most excellent Charity I shall say nothing at this time, as no official account has come to our hand, since the last anniversary sermon preached in this place was published; in which our reverend and worthy brother* hath given the most accurate and ample information. I shall only observe, That in May last† there were near *Three hundred* schools supported by the Society, containing upwards of

* Mr. Smith of Camberwell.

† Viz. 1790.

TEN THOUSAND children of both sexes. What a goodly number, my brethren!—What Society of the kind in the whole world so extensive? —*Ten thousand* Innocents rescued from barbarism and ignorance;—trained up for civilized and domestick life;—instructed in the knowledge of God and divine things, according to the true principles of our holy reformed Religion;—taught loyalty to their king,—submission to the laws of their country,—a due respect for their superiors,—a love for virtue,—habits of order and industry,—and, above all, the way to heaven, to immortal glory, and endless felicity!—What heart so void of feeling as not to be affected with the happy change that hath already taken, and is now taking place, in those dreary regions, where formerly religion was but little known, and the obligations of morality but little felt;—where the most cruel oppression, the most lawless tyranny, with the most servile submission and slavish dependence reigned;—where rapine, bloodshed, and other enormous crimes occasioned by the brutal feuds of despotick Chieftains and their barbarous Clans, were daily perpetrated—By means of the Society's schools, and some other

other contingent causes, those very people now begin to thirst after knowledge,—to feel the sweets of liberty,—to know their natural rights as men and rational beings;—now they set about cultivating the arts necessary for the comfort and conveniency of life;—and a taste for general improvement is spreading among them!—Now “the wilderness and the solitary place are glad for them; the desert *doth* rejoice and blossom as the rose.—They see the glory of the Lord, and the excellency of our God*.”

What friend to Religion, what person who desires to see the boundaries of the Messiah's kingdom extended, and the happiness of mankind promoted, can refuse his aid in supporting this noble, I had almost said *divine* Institution? *Ten thousand* children bred up in the knowledge of Christ,—taught to read and understand the oracles of heaven,—prepared to act with propriety and credit in the different situations of common life!—What a plentiful harvest!—As the labour thereof is great, may “the Lord of the harvest,” from time to time, “send forth labourers into his

* Isa. xxxv. 1, 2.

harvest *.” — Let each of us this day, every one in his own sphere, do what we can to strengthen the hands of the Guardians and Conductors of this Society, and to help forward the good work in which they are engaged ; and which they have hitherto carried on with so much honour to themselves, and profit to the rising generation under their tuition and care. Let “ the rich in this world, be rich in good works,” and ready to aid them with their riches : let the Noble and the Great assist them with their power, their influence, and example : and let those who have nothing else to give, contribute their prayers and earnest wishes for success to their labours of piety and love.—Remember, my honoured and worthy friends, that when you are promoting the ends, and advancing the interest of this most excellent Institution, you are both obeying the commands of your divine Master, and following the worthy example of your gracious Sovereign, the father of his people, and the best of princes, who annually contributes *One thousand pounds* for that purpose. And, what is of the utmost importance, you are ad-

* Luke x. 2.

vancing the cause and interest of Christ in the world, and hastening on that happy time, when “ men shall be blessed in him ; and all nations shall call him blessed *.”

I am very sensible that I have already trespassed on your time, and, I fear, on your patience also ; I shall therefore conclude our present exercise with just mentioning a motive or two, by way of exciting you to practise the virtues of charity and beneficence, so strongly recommended by the Apostle in the text.—And,

1st, Let me propose the example of God himself, who requires that his rational and intelligent creatures should imitate him in his acts of mercy and kindness. “ The Lord is good to all, and his tender mercies are over all his works † :” Yea, the earth is full of his goodness. Slow to anger, and full of compassion, he is averse to punish, but waiteth to be gracious ; and hath chosen mercy and goodness above all things whereby to make his name known unto the sons of men.—All

* Psal. lxxii. 17.

† Psal. cxlv. 9.

the blessings and comforts we enjoy come from his kind and bountiful hand, who “ giveth liberally to all, and upbraideth not *.”—How inconceivably great the riches of his mercy, in freely and voluntarily giving his own dearly beloved Son to die for our salvation,—his Holy Spirit to guide and sanctify us,—his love to cherish, his grace to support and strengthen, and his glory to beautify and adorn us ! All is from him ; and we are only his stewards, who have the wealth of this world given us that we may lay it out with propriety upon his family, according as every one’s circumstances require. We have the custody, but the comfort belongeth unto others. Let us be faithful in his house, and give to every one his portion in due season, so that we may finally meet with his approbation.

2dly, Let me set before you the example of the Author and Finisher of our faith, who always went about doing good.—As the Son of David, it was Christ’s office to shew mercy, and perform acts of benignity. All his miracles were works of mercy, and all his actions labours of love. And though now exalted unto the highest glory and honour, he is not

* James, i. 5.

unmindful

unmindful of his poor members on earth, but counteth whatever is done for them as done for himself. Yea, so great is the connection between his mercy and ours, that when we withhold the one, we forfeit the other. Besides, the argument from his mercy to ours hath a double weight, when we consider that his was to enemies, ours to friends; his to debtors, ours to brethren and fellow-servants.—His grace was all free and voluntary to us; ours a debt that we justly owe to mankind.—His bounty was given to us in talents; ours to others in pence.—His gift maketh us truly and eternally rich; ours leaveth our neighbour still poor.—His was given in blood; ours in bread. If we live by, and rejoice in, the mercy now manifested unto us, and must finally be saved through the mercy we yet expect, shall so much shine upon us, and we reflect none upon a poor brother? Shall the waters of life run plentifully from Christ unto us, there to be lost and corrupted, like those of Jordan in the dead sea? As the sun shines, and the rain falls, on the earth, to render it fruitful, so should the mercies of God be as the dew and the heat to the souls of men, enriching them, and causing them to bring forth abundantly

dantly to the benefit of others. Christ is the fountain from which all our mercies flow; rich men are the conduit, and poor men the vessels which are thence and thereby supplied. Remember, my brethren, that even a cup of cold water given to a disciple, in the name of Christ, shall not be forgotten of him, nor the giver lose his reward*.

3dly, Another motive to excite us to do good and to communicate, is the *respect* and *regard* we owe to *ourselves*.—All men have the same nature. The affairs of this world are fluctuating and unstable. We may require the same mercy and compassion which others now require of us: and the more ready we are to assist our brethren in distress, the more ready will they be to relieve us in our difficulties. Besides, it is an honour conferred upon us, when God makes us the instruments of doing good: for “it is more blessed to give than to receive †.”

4thly, As we are to do good from a regard to *ourselves*, so are we likewise from a regard to our *neighbour*, to whom we owe a debt of

* Matt. x. 42.

† Acts, xx. 35.

charity, as well as of justice. To discharge this, we are bound, both as he is the image of God, and the image of ourselves. "He that loveth him that begat, loveth him also that is begotten of him *."—"Did not he that made us in the womb, make him? And did not one fashion us in the womb †?" When therefore we turn away from a poor brother, we hide ourselves from our own flesh.

Lastly, Let your character as *Citizens of London*, and inhabitants of the metropolis of the British empire, so much famed for generosity, and so renowned through the world for the number and the magnificence of your charitable Institutions, excite you this day to act like yourselves, in supporting and encouraging this truly excellent Charity, which hath contributed to the happiness of many; and which, I trust, will promote the temporal and eternal felicity of generations yet unborn.—Persevere in doing good: yea, study to "increase more and more;" that from your supreme Lord you may receive the same honourable testimony which the church of Thyatira did, "I know thy works, and cha-

* 1. John, v. 1.

† Job, xxxi. 15.

rity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first *.” —“ Be not weary in well doing, for in due season ye shall reap if ye faint not.” —“ Look to yourselves that ye lose not of those things that ye have wrought ; but that ye receive a full reward.” —“ And if thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones : and thou shalt be like a watered garden, and like a spring of water whose waters fail not †.”

—“ Be not high minded,” my brethren, “ nor trust in uncertain riches ;” but lay them out to the greatest advantage. You have the example of God himself, who calls you to be merciful as he is merciful ; you have that of the compassionate Saviour of sinners, who hath promised to repay in “ good measure, pressed down and shaken together, running over into your bosoms ‡,” to excite and encourage you to pious and charitable deeds.—

* Rev. ii. 19. † Isa. lviii. 10, 11. ‡ Luke, vi. 38.

If therefore you love God, imitate his example;—if you love your divine Redeemer, do what he hath commanded you;—if you love your brother, refresh his bowels in the Lord;—if you love yourselves, provide for futurity;—and if you love your riches, employ them in laying “a good foundation against the time to come, that you may lay hold on eternal life.” Amen.



London, 15th April, 1791.

THE Society in Scotland for propagating Christian Knowledge in the Highlands and Islands, and their Correspondent Board in London, beg leave to present their most grateful acknowledgments to the numerous and munificent Friends of this Institution in the Metropolis, and to solicit the continuance of their Support.

It is pleasing to reflect on being engaged in a good cause, and the satisfaction is greatly increased if that cause is found to prosper. The Society, conscious of the merit and importance of their Undertaking, exults to think that Heaven has smiled, and is smiling upon it; and the joy which they feel individually, and as a Society, they wish to communicate. New sources are daily opening to them in the bounty of the living, and the bequests of the departed. Their sphere of usefulness is thereby daily enlarged, and they are confident to assert, that the opportunity and means of extending their establishment are not neglected.

H

It

It will, no doubt, be acceptable to the Friends of Religion, Humanity, and their Country, to be furnished with some particulars respecting the more recent increase of the Funds of the Society, and the corresponding extension of their plan. The collections made at these meetings in London, which some years ago produced almost nothing, within the last three years amounted to almost 1000 l. Within the same period, a Donation has been received from Lord Van Vryhouven, of 500 l. Four *per Cent.* Bank Annuities. The late Lady Viscountess Glenorchy bequeathed a Legacy of 5000 l. The late Earl of Hyndford a Legacy of 100 l. Miss Gibson, of Durie, a Legacy of 50 l. Mrs. Douglas, of Burnhouses, a Legacy of 50 l. The Rev. Mr. Thomson, late Minister of St. Ninians, a Legacy of 100 l. all which have been received. The late Lady Dowager Grant, of Monymusk, a Legacy of 500 l. which is in train of payment. A benevolent Lady, of the City of Edinburgh, who desires that her name may be concealed, has lately made a Donation to the Society of 500 l. on condition of their constantly maintaining a School in that Metropolis, for the Education of poor Children. This has been thank-
fully

fully received, and the condition with pleasure acceded to, as perfectly congenial to the design of the Society. Intelligence has been lately received of a princely Donation, but the particulars are not yet ready for communication.

The number of Schools upon the Establishment of the Society, for the Education of Children in Reading, Writing, and the Principles of Religion, are now increased to almost Three Hundred, and the average number of Children educated in them to *Ten Thousand Five Hundred*. Their Schools for the Education of Female Children, in various branches of useful industry, amount to Forty-eight; and the Children thus educated to *Sixteen Hundred*.

Such are the growing resources of the Society, and such the application of them. They have only farther to suggest, that the field which their plan embraces is far, very far, from being completely occupied. Regions of ignorance and barbarism yet unexplored, uncultivated, are continually opening to view, and appeal to your humanity, com-

passion, and patriotism. And the record of this day, it is hoped, will demonstrate that this appeal was not made in vain to prosperous North-Britons, reaping the fruits of their talents and industry in the genial climes of the South; nor to the generous English, who have now nobly risen above national distinction, and discovered a glorious disposition to relieve distress, and reward merit, wherever they find them.

AN
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OF THE
SUBSCRIBERS and other CONTRIBUTORS
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TO THE
SOCIETY in SCOTLAND,
For propagating CHRISTIAN KNOWLEDGE.

Noblemen and Gentlemen who have served the Office of Steward, are marked *.

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A

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Grant Charles, Queen-square

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Grier John, Bucklersbury

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Gurney Joseph

Gutterfon Thomas, Dean-street, Shadwell

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† Hopetoun the Countess of, ditto

Hope Ladies Charlotte and Jane, ditto

Hope Hon. Henry

Harper Alexander, Jerusalem Coffee-house

Hastie James, Great Portland-street

Hastings Capt. George, Shadwell High-street

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Jerdein Michael, ditto
Ingram John, Brighthelmstone
Ingram Mrs. ditto
Ingram Robert, Billiter-square
Ingram Hugh, ditto
Johnson Joseph, St. Paul's Church-yard
Johnston —, M. D. Kew
Johnston James, Strand
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Keates Peter, Goswell-street
Kelly —
Kilpin Miss
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Lindsay Rev. James, Newington-green
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Lorimer ——— M. D. Charlotte-street,
Portland Chapel
Love Rev. John, Queen's-row, Hoxton
Lowe Alexander, Parliament-street
Lowe Graham

M

Mac Cumming George, Blackheath
Mackay Angus, Gwynne's-buildings, Islington
Mackay George, Glass-plate Manufactory,
Christchurch, Surry
Mackay Hector
Mackenzie John
Mackintosh Robert, Edinburgh
• Mackintosh L. R. Terrace, Islington
Mackintosh Mrs. ditto

Macleod

Macleod Patrick, Bread-street

Mackniven —

- * Mair John, Friday-street, Cheap-side

Mair Mrs. ditto

- * Mair John, jun. ditto

Mair Miss, ditto

Maitland Robert, King's-arms-yard

- * Maitland Ebenezer, ditto

Maitland John, Basinghall-street

- * Maitland Alexander, King's-road, Bloomsbury

Mallard Peter, Plaistow, Essex

Mallefon John, Terrace, Islington

Maltby Thomas, Mary le-bonne

Mann Henry

Marshall Samuel, Sheffield, Yorkshire

Martin Peter, Ely-place

Maxwell John

May Joseph, Gun-street, Spital-fields

- * Mayo Rev. Herbert D. D. St. George's East

Mayo Mrs. ditto

Melville Lieut. Gen. Brewer-street, Golden-square

Millar George

- * Morehead William, Grosvenor-place

Morton Archibald, Wellingborough, Northamptonshire

Muggeridge J. St. Margaret's-hill, Southwark

Murdoch John

- * Murdoch Samuel, Elder-street, Spital-square

Murray John, Fleet-street

* Neale

N

- Neale James, Milk-street, Cheap-side
- Neale Mrs. ditto
- Neave David, Threadneedle-street
- Niven —

O

- Oliphant James, Cockspur-street
- Overton Henry, Loverfall, Yorkshire
- Overton Mrs. ditto

P

- Paice Joseph, Breadstreet-hill
- Patrick Rev. John, Berwick-street, Soho
- Pitcairn William M. D. Islington
- Pollack William
- Pooley William, Walthamstow

R

- Rawlinson —
- Raymond Mrs. Barker, Bedford-square
- Read John, Sheffield, Yorkshire
- Relph John
- Remington John, Milk-street
- Reynolds John, Barbican
- Rhodes Abraham, St. James's-walk, Clerk-
enwell

Richardson

Richardson David, Wapping

Robertson Lewis

Robertson Archibald, Charles-street, St.

James's-square

Rogers Thomas, Freeman's-court, Cornhill

Ronaldson Peter

Rose Samuel

*† Rutledge Rev. Thomas, A. M. Prince's
square, Ratcliff-highway

S

Sabine William, Islington

Sangster Alexander, Milk-street

Savage Benjamin

† Scott David Esq. M. P. Upper Harley-street

Scott William Handley

*† Search Samuel, Clerkenwell-green

Semple Robert, Little John-street, Minories

Shackleton Francis

Sharp William, Bow-lane

Sharp John, Bread-street

Sharwood Samuel, Charterhouse-square

Sheddon Robert, Red-lion-square

Shields Rev. Richard, Hampstead

Shipley George, Horsley-down

Sim Thomas

Simson Alexander, Aldgate

* Sinclair Sir John Bart. Whitehall

Skinner Thomas, Aldersgate-street

Small

- Small James, Piccadilly
 Smith William Esq. M. P. Clapham
 † Smith Rev. William A. M. Camberwell
 Smith John, senior, Victualling-office, Somerset-house
 Spence John, Suffolk-street, Charing-cross
 Spratt Mark
 Steell Robert, Tokenhouse-yard
 Steell George, ditto
 † Stennet Rev. Samuel D. D. Mufwell-hill
 Stephenson John
 Steven Rev. James, Thornhaugh-street, Bedford-square
 Steven Robert, Upper Thames-street
 Stewart Duncan Esq. Bermuda
 Stewart Charles, Frith-street, Soho
 Stoddart Robert, Queen's-square
 Stonnard Joseph, Tower-hill
 Stone John H. Hackney
 Strahan Andrew, New-street, Shoe-lane

T

- Tassie James, Leicester-square
 * Tate, John, Bucklersbury
 Tate John, junior, ditto
 Tate Monkhouse, ditto
 Tate Mrs. ditto
 † Tayler Rev. Thomas, Ely-place
 † Taylor James, Postern-row, Tower-hill
 Taylor

Taylor Robert, High-street, Borough
Theakston George, Christchurch, Surry
Thompson Alexander, Upper Clapton
Thornton Samuel Esq. M. P. ditto
* Thornton Henry Esq. M. P. ditto
* Thornton Robert Esq. M. P. Clapham
† Toller Rev. Thomas, Lower Street, Islington
Travers Joseph, Swithin's-lane
Trotter Alexander, Pay-office
Trotter Rev. John D. D. Knightsbridge
Turnbull William M. D. Wellclose-square
Turnbull James, Aldgate

U

Unwin Samuel, Hackney
Unwin Mrs. ditto
† Urwick Rev. Thomas, Clapham

V

† Van Vryhoven Lord, Hague

W

Walker Jonathan, Ferham by Rotherham,
Yorkshire
Wansey John, Lothbury
Warren —, Sandy's-street, Bishopsgate-street
Waterstone John, Liquorpond-street
Watson William, Back-row, Islington

K

Waugh

Waugh Rev. Alexander, Alsop's Buildings

Weir Thomas, Bloomsbury-square

Welsh George, Colebrooke-row, Islington

Wilberforce William Esq. M. P. New Palace-
yard

Wilkie Andrew, Wentworth-street, Spital-
fields

Wilkie John

† Williams Rev. Edward, Nottingham

Wilson John, Fenchurch-street

Wilson Thomas, Bread-street

Wilson Stephen, ditto

Winter John, Swithin's-lane

† Winter Rev. Robert, Hammer-smith

† Worthington Rev. Hugh, Highbury-place,
Islington

Wright Joseph, Milk-street

Y

Yerbury John, Gracechurch-street

Young John; Bear-street, Leicester-fields

LIST of STEWARDS

For the next ANNIVERSARY FESTIVAL.

The Earl of Errol	Geo. Melvill Leslie Esq.
Right Hon. Henry Dundas M. P.	Henry Thornton Esq. M. P.
Sir Gilbert Elliot Bart. M. P.	William Wilberforce Esq. M. P.
James Duff Esq.	Charles Grant Esq.
John Grieve M. D.	James Jacque Esq.
James Hastie Esq.	Robert Stodard Esq.
Monkhouse Tate Esq.	Geo. Theakston Esq.

N. B. If there be any mistakes or omissions in the preceding Lists, on notice being sent to the Secretary, they shall be corrected in the next publication.

(1875)

LIST of S. T. WARD

A circular library stamp from the British Museum. The text "BRITISH MUSEUM" is arranged in a circle around the date "26 JUL 92". There are five dots separating the date from the museum name.



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